

# RELIGIOUS PHILOSOPHICAL JOURNAL

\$8.00 PER YEAR IN ADVANCE.]

Truth wears no mask, bares at no human shrine, seeks neither place nor applause: she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, AUGUST 20, 1870.

VOL. VIII.—NO. 22

## Frontier Department.

Entered according to the act of Congress by S. S. Jones, in the Clerk's Office of the District Court of Ill. DISCUSSION, AT FOND DU LAC, WIS.

Between  
E. V. Wilson, ..... Spiritualist,  
Geo. C. Haddock, ..... Methodist.

Photographically reported for the Religious-Philosophical Journal by Miss Journalist F. Smith.

Rules of order. Each speaker to speak on half hour alternately, each occupying one hour each evening. Mr. A. M. Blair appointed Chairman for the entire discussion.

The discussion commenced with quite a full audience, which increased each evening.

TUESDAY EVENING, July 26th, 1870.

E. V. WILSON. Mr. Chairman, ladies and gentlemen—Last fall, and again in the spring, I heard that Rev. Geo. C. Haddock would discuss Spiritualism with me. I wrote, and challenged him to meet me in public debate. He replied, and the following correspondence ensued.

Appleton, Wis., April 8th, 1860.

Resolved.—That the Bible, King James' version, sustains modern Spiritualism in all its phases and teachings. I affirm.

E. V. WILSON.

Rev. Geo. C. Haddock, Appleton, Wisconsin. Dear Sir—I am informed by my friends in Appleton, that you are anxious to discuss the merits of Spiritualism from a Biblical standpoint with me.

Believing that properly conducted discussions are productive of good, I offer you the above resolution. It covers the whole ground. Will you accept? The discussion to come off in July, August, or September in Appleton, Wis. I refer you to Dr. A. B. Randall and L. D. Nickerson for further information. I must have an answer on or before the 1st of May, 1870.

Truly yours,

E. V. WILSON.

Appleton, Wis., April 18th, 1870.

E. V. WILSON.—Your "Friends in Appleton" have deceived you. It is not true that I desire to debate the subject of Spiritualism with you, or any one else, from a "Bible" standpoint exclusively. I will not discuss that question from any one standpoint, exclusively. I am ready to meet any one upon a resolution so worded as to allow the whole question of modern Spiritualism to be discussed in all its relations and from all the standpoints. And I will not debate in any other way. Your "friends in Appleton" know that perfectly well.

In the second place, I will not discuss the question of Spiritualism in Appleton at all, at least not at present. My reason for this is, that my only object now is holding discussions on Spiritualism to show it up, and have done that once in Appleton, at least, so far, and there is no sort of audience for it, so far, go through with it again. I do not debate for the sake of debating. I find no particular pleasure in the discussions. I only engage in them because I believe modern Spiritualism to be monstrous iniquity, which ought to be exposed, consequently, I desire to teach as many souls as I can in my debates, and let my light, such as it is, shine forth as far as possible.

If you are anxious to debate the whole question of Spiritualism fairly and squarely, I can accommodate you. I propose the following resolution:

Resolved.—That modern Spiritualism is worthy the confidence and support of the people.

I will dispute the above with you in Oshkosh, Fond du Lac, Japseville, or Milwaukee, or in any other place where I have not spoken on the subject, that we may agree upon.

I think my resolution "covers the whole ground," while yours does not. Will you accept? The time mentioned by you will be satisfactory to me.

Yours, &c.

GEO. C. HADDOCK.

P. S.—I publish your letter and answer because I understand who are the movers in this matter, and their object. I am willing the public should judge between us. If you are not willing to discuss my resolution, or one similar opening up the entire question, freely and fully, there is no need of any further correspondence between us.

G. C. H.

Editor Appleton Post: GENTLEMEN—I am in receipt of your paper, No. 30, Vol. 11, in which I find my challenge to debate Spiritualism from a Bible standpoint with the Rev. Geo. C. Haddock, in Appleton, Wis., made public and decided, and a counter resolution offered, to-wit:

"Resolved.—That modern Spiritualism is worthy the confidence and support of the people."

I will dispute the above with you in Oshkosh, Fond du Lac, Japseville, or Milwaukee, or in any other place where I have not spoken on the subject, that we may agree upon.

I accept your resolution, and will meet him on the 26th, 27th, 28th, 29th, and 30th of July next suit you?

This will be on Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday. On each week day evening the meeting to be called to order at 8 o'clock; on Sunday, the 31st of July, at 10 o'clock A. M., and at 7 P. M.

I accept your proposition of a local committee of three, and I name J. H. Spencer, Esq., as your committee-man.

The order of speaking as suggested by you in regard to time, I accept, also your proposition to introduce no new matter in closing lectures.

If a chairman for the whole course can be obtained, it would be better than to change each evening. This chairman not to be a Spiritualist or church member.

That a fee of ten cents a session be taken of each person attending the debate. After covering expenses, the balance, if any to be fairly divided between the disputants.

An open field and a fair debate, under Parliamentary usage, in the best hall in Fond du Lac.

It there are any other suggestions you wish to make, please do so at your earliest convenience. Will you advertise and furnish hall?

Please suggest what course is best to take. It now remains for you to close up the matter in accepting these suggestions, notifying me of receipt of this. Respectfully yours,

E. V. WILSON.

Appleton, Wis., June 13th, 1870.

E. V. WILSON.—I have just returned from a discussion with W. F. Jamison in the Northwestern part of the State, which is my apology for not answering your communication sooner. Your propositions are all satisfactory to me except with regard to the Sunday sessions. I have regular duties every Sunday, and cannot join with you in a discussion on that day. Therefore I propose that the discussion commence on Tuesday, July 26th, and close on Wednesday, August 3rd. Trusting that this will prove satisfactory to you, have arranged with Elder Colman to join with Mr. Spencer in procuring hall, printing, etc.

Yours, etc.

GEO. C. HADDOCK.

This correspondence led to this debate.

Resolved.—That modern Spiritualism is worthy the confidence and support of the people.

What are the teachings of Spiritualism.

1. Modern Spiritualism teaches that man is immortal; and that immortality begins or dates from the moment of conception.

2. That immortality is a practical continuity of mortality, or of this life.

3. The immortal man is entirely dependent on the mortal man to prove his existence after what is termed death.

4. That there is one God, a spirit, the Father, and that all mankind are his children, hence, we are the sons and daughters of God.

5. The immortal man and woman are subject to spirit influences and are controlled at all times by good and evil spirits.

6. That the communications received by man and woman from the spirits of our age are from spirits, and that spirits communicate with man and control us.

7. The Bible, King James' version, the revised meetings, science, and the laws of life teach the above.

The phases of modern Spiritualism consist in phenomena, such as:

1. Trance, rising with the eyes open and shut, in a conscious and unconscious state.

2. Spiritualism has grown steadily onward and world-wide in its influence, numbering among its followers the Emperor, the Queen, the

Emperor, Wis., May 16th, 1870.

Mr. E. V. Wilson.—In reply to your communication in the Post of last week, I have to say:

1. I will meet you at Fond du Lac on my proposition, provided we agree on the preliminaries, and all I ask is a fair and honest debate.

2. As to time, I would prefer ten days earlier than you designated. But if your arrangements are such that you cannot meet me then, I agree to meet you the week you have mentioned.

3. Four days are altogether insufficient for the discussion of the question, as it will be impracticable to have sessions during the day, and the subject cannot be thoroughly discussed in four evenings. I will not consent to less than eight nights; ten would suit me better.

4. As to the business matters connected with the debate, I suggest that they be left to a local committee of three; each disputant choosing one, and these two selecting the third.

5. With regard to the order of speaking, etc.

6. Four days are altogether insufficient for the discussion of the question, as it will be impracticable to have sessions during the day, and the subject cannot be thoroughly discussed in four evenings. I will not consent to less than eight nights; ten would suit me better.

7. Counsel from spirits in business matters, hunting up lost property, detecting crime, &c.

8. Locating water, and oil wells, gold mines, lead mines, &c.

9. Painting, drawing, photographing, &c.

These are the principles and facts of Spiritualism—a knowledge of life; of the bearings of our earth-life on our life hereafter; a full knowledge of man's immortality; of his intelligent, active, individualized immortality; are these worthy of the confidence and support of the people?

This is not found in church teaching!

Spiritualism teaches that immortality is a practical fact of life. It makes no new men; it makes no new heavens; but imparts a knowledge of nature's immutable laws, and through these laws the immortal speaks to the mortal man, no matter whether good or bad. If the Master can come and speak to you, so can the truth-teller. If the bad can come to you, so can the good. The church was not organized to make good men better, but to make good men out of bad men. Jesus sought not the good only, but sought the lowly and depraved, the Pharisee and the sinner, and labored for them, and with them. Like Jesus, Spiritualism reaches all the Pharisees and the sinner.

No teacher of any other religious sect establishes the fact of immortality.

It is not the testimony of the denizens of Venus, Mars, Saturn, Jupiter, or any other planet, but of those who have lived here, in this life; been there and come back to us as they were—their individualized selves—that is our evidence; not the people of distant planets, or places, but persons of our knowledge, returning to us, is our evidence,—not faith, faith is no evidence, but knowledge,—that which comes to us through our senses.

Our sense of taste gives us a knowledge of the palatable; our sense of seeing gives us knowledge of what the vision rests upon; our sense of hearing gives us knowledge of sound, and our sense of touch gives us knowledge of touch.

The whole knowledge of spiritual things that we are in possession of, comes through man; our knowledge of God, of man's origin, the origin of our belief in the Savior comes through man; therefore, the testimony of those in the other life is entirely dependent upon man.

The God of Moses was a Man; had the feet, hands, and form of a man. The God of Jesus was a spirit. The God of Spiritualism is a spirit—not a Personal God, but an Omnipresent Spirit, in whom we live, move, and have our being. We are his children, and he is our Father.

Isaiah 8:19, says, "Should not a people seek unto their God? for the living to the dead?" Should not the living seek out the dead for a knowledge of the dead?

This is the same in the lowest form of life. Witness the fate of the poor young man at Yonkers, N. Y., bitten by a scorpion, blood-bound, and dead. Recovering, he awoke, and May with his bride, whom he had married against her will, told her that Christian science cured him. He told her that his daughter might be a widow in less than three months. Within the next twelve hours, he was raging with all the fury of madness,—tearing fences, howling, snarling and barking—just like the hound or mastiff, but like the fierce bloodhound. Months after the dog was dead, he repeated himself in the man.

Still man may be deprived of this same power? Now don't say that I say the dog has a soul! I do not say that the creature below repeats himself after he is dead? I believe that Spiritualists, as a class, believe that dogs have souls. Perhaps they may say communication from dead dogs! I would show the sick that have been restored; show me one drunkard that has been returned; show me the sick that have been cured; or the crime that has been detected! Let them come here and swear to this, and if they do swear to it, they will swear to this.

What does Mr. Wilson mean by the mad dog repeating himself after he was dead? I mean nothing that I cannot see the point, unless the dog had a soul! I believe that Spiritualists, as a class, believe that dogs have souls. Perhaps they may say communication from dead dogs! I would show the sick that have been restored; show me one drunkard that has been returned; show me the sick that have been cured; or the crime that has been detected! Let them come here and swear to this, and if they do swear to it, they will swear to this.

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King, the Czar, the intelligence of the nations, with many clergymen of all denominations. Is this worthy of the confidence and support of the people?

The fact that the so-called dead may come to us, who tell us not to weep, they are not dead. O, the light it sheds upon our life, and the joy it brings to all. The mother may return to the child, the child come back to the sphere of the mother and bid her tears cease to flow.

In my own house is my son, the support of my old age, fell on the battle-field. He came home, awoke his sister and his mother, and said, "Tell Father I died with my face to the foe." The Chaplin wrote to me, "Your son is not dead, but lives." Yes, I know he is not dead, but lives, *eternally* lives, with power and affection unchanged, but with a clear vision.

Elijah stands out in the history of the church since its first morn of life. There is no new evil that has had its birth in modern Spiritualism.

If lying spirits come to us, it is not a new phase of Spiritualism, for God sent a lying spirit to deceive man, and to deceive through the mouth of the prophets. A lying spirit is God's agent. When you oppose God's agents you oppose God.

REV. GEO. C. HADDOCK. Mr. Chairman, ladies and gentlemen:—My opponent tells you and me, that it is a *laudable* *fad*, that two great nations should be involved in a war that will send many thousands of souls to the spirit-world prematurely. It is indeed lamentable, but who is responsible? who but Napoleon and Eugene, who are world-wide, *notorious* Spiritualists? Is that the work of Spiritualism?

Mr. Chairman, ladies and gentlemen:—My opponent says that many clergymen are Spiritualists. I want him to produce their names. Spiritualists have claimed Henry Ward Beecher as a Spiritualist. I, myself, wrote to him, asking his views in regard to Spiritualism. I have his reply, with his views on Spiritualism, which needs no other detail.

Mr. Wilson says that much good has been done by spirits, such as hunting up crime, reforming the drunkard, and saving the sinner; that the sick are healed, and all this stuff. Let him bring his witnesses here before this audience. I want them to come here and swear that such results are produced by spirits; show me one drunkard that has been returned; show me the sick that have been cured; or the crime that has been detected! Let them come here and swear to this, and if they do swear to it, they will swear to this.

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## I AM DYING.

Take my pillow, husband, dearest—  
Faint and failing, I am near death;  
And these shadows stealing slowly—  
Must, I know, be those of death.

Sit down close beside me, darling—  
Lie me on this warm, strong hand,  
To the borders of this land.

I've had visions and been dreaming—  
Over the dreams of joy I've had—  
Year by year I've wandered backward,  
Till I was a child again.

Dreams of girlhood and the moment—  
When I first saw the sun and birds,  
How my heart thrilled love's triumph  
In that hour of woman's pride.

Dreaming of these and all the earth-chords—  
Firstly turned about in sleep,  
Oh! the bitter, burning anguish,  
When I first knew we must part.

It has passed; and God has promised  
All the good things that I hoped for.  
He's more than brother or friend,  
He'll be with you to the end.

There's no shadow o'er the portals,  
Love's bright beams have dispelled them—  
Angels have prepared his immortal,  
And 'tis they that bid me come.

When life's trials await around thee,  
And its chilling blows fall,  
Thee I leave with a heart I've spared them,  
There it then feel that "all is well."

Bring her sons unto my bedchamber;  
My last blessing let them keep—  
But they're sleeping, do not wake them—  
They'll have more strength to weep.

Tell them often of their mother,  
Kind and gentle, like life's pathway,  
Love them doubly for my sake.

Close my hand still closer darling,  
Till I'm gone, and you're left alone,  
For tomorrow I shall never  
Answer when you call me "wife."

Part them well, my noble husband,  
Fain not 'tis the parting rod;  
Throw your strong arm 'round our children,  
Keep them close to thee—and God.

Written for the *Relgio-Philosophical Journal*.

## INDIANA.

## Brenda's Fatality at Camden, Pennaville Post Office.

**B**RO. S. S. JOHN:—The tender feelings and human sympathy of our community, have been intensely shocked and sorely afflicted by the occurrence of one of the most horrible tragedies which never before has been our painful misfortune to witness. And presumption that a recital of some of the sad realities connected with the event could not fail to interest many of your readers, therefore I will detail to you a few of the heart-rending facts, which you can use at your discretion. A neighbor girl, Miss May Richie, aged some thirty years, possessing fair natural and well-cultivated abilities, a grave disposition, refined accomplishments, and of a graceful and lofty bearing, in person, was highly dignified, and attractive. In these characteristics she had few equals and no superiors. In the circle of young friends she was a favorite with both sexes, and some four years ago, her love nature was broken; and her confiding heart led captive by the woeful carelessness of a young man, who was a most appealing young man, of our neighborhood.

He was enterprising, generous and of unquestionable reputation. The families of both parties rank high in the community.

Matrimonial alliances had been entered into, and the regular preparations to consummate the nuptials were, and her friends rejoiced over the day when the alliance of wedlock would crown her beloved Romeo—her greatest ambition, and the holiest aspirations of her nature. But while her rapturous soul was voluptuously leading amidst those Paradisaical joys of the golden future, after dreamt not that a gathering storm cloud of disappointment and adversity was to sweep over her. And when it over her halcyon dreams like an avalanche, sending into abodes the most sacred and sensitive tendrils of her heart, and the meridians of her terrestrial glory must soon sink beneath the clouds of sorrow, by lightest pathway of hope ad to ever.

What dire chagrin or fearful caprice could have fit before a bright vision we knew not, but she came to realize the pre-ordained price of her unaltering love, Mr. L. V. of order of devotions from some unknown cause, had doubtless become somewhat estranged, and some two years since he left on business for Michigan, where he still remains, and until recently, was in the same place for some months, till his sister born the unmistakable tokens of death—she.

Her heart leaped with her as she imbibed this startling fact, this stern reality. And near the appointed time when the consolatory ties were to have been solemnized, he bowed at the hymned altar with a young lady of Michigan.

Two months ago, when Miss Richie's plastic soul like an overwhelming tide, or surging billow, it was soon found that malady was making shipwreck of her vital powers, and despondency was palegazing every avenue to social exertion or temporal happiness. Her friends sought to rally her, and when in company she would put on an exterior of composure, and when alone, she would confess the deep, dark, gloom, and an unutterable burden within, which no mortal could relieve or palliate. She had lost her mother many years in the past; she, her widowed sister, her son in law and daughter, constituted the congenial life of family group.

She mourned that she took great attachment to a revolver, preferring that her practice with it was for mere pastime. On Saturday evening, the 25th ult., she repaired to her chamber, washed, combed and neatly attired her person, and preparing herself upon her back on the carpet, crossed her feet, and with the revolver in her hand went into the hall, through the doorway, and closing her hands upon her storm swept bosom, a low short breath, and was silenced forever the earthquake shock which had long spread wide desolation over the Edens of her soul.

Oh! Love! Thou seculer yet divine element, that strung creation, yet so strong, yet so weak, yet so frail, yet so mortal, yet so transient, yet so incomprehensible element of principle, where and what art thou? May thy grisly shadows and shafts forever vanish from each unwholesome cradle against earth's fair anges.

Her lover's last words still lingered in her ears, and caused the death knell to all her earthly enjoyments. The bridegroom, which in her artistic nature had been so nobly toiled, was now disfigured into draped her garments for the tomb. And while her numerous sympathizing friends clustered around her coffin to take their last leave of her sacred form, and administer words of consolation to the bereft family, whose bleeding hearts were comforted within, and whose unmeasured anguish made no abiding sympathy. It was a sad scene, and should not be easily expunged, the dreadful tragedy was indeed too awful for contemplation. Yet there was something infinitely grim and sombre connected with this tragic scene. No wild contortions or impetuous frenzy were depicted in her death agonies, but a joyous triumphal air, which the most exultant, and complete dominion over her every nature.

On 1<sup>st</sup> ult., however, ye devotees, who seek to hover at spirituals' bazaar, and worship at angel's ornate shrine and enjoy its legitimate franchises; however how you temper or sport with the divine attributes, and not offend, or offend to the divine attributes, and offend to the divine attributes, however you contort, and contort to the middle of Jesus. Give your attention to the important matter without suspicion, and continue to know your best interests on the course of Human Progress.

parent channel of human life and victimize the innocent recipients of your love advances and profligate ways. Oh! my the goddess of true platoic love ever enthrone in your bosom and world with might and fill every the royal scepter of fidelity throughout the entire earthly domain.

## ACROSTIC DEDICATED TO THE SACRED MEMORY OF MAY RICHIE.

May guardian spirits guide thy gentle spirit home,  
And crown thy virtues in the realms above.  
Yonder bright sphere now beckoneth to come,  
Replete with glory, sympathy and love.

Imperial joys that aching void have filled,

Heavenly joys like those that have filled,

## Original Poetry.

Written for the Relgio-Philosophical Journal.

## TIME SPIRIT'S DESIRE.

By D. P. Kuyper, M. D.

Oh home above! for that I sigh,  
When will the moments come  
When I shall lay my body by,  
And with the angels roam?

The sweet joys in earth possessed  
But not the earth can give  
Of those where through the ages blessed  
Our souls will ever live.

And living in that Land of Life,  
Where budding hopes all bloom,  
All souls, with emanation rich,  
Unite their rich perfume.

And like sweet incense doth arise  
From spirit-alarm, pure  
Good-will, all souls to harmonize  
And blend with love secure.

The weary souls, from earth set free,  
Can their devotions pay  
In works of angel ministry,  
To bind both worlds in one.

They to that shore I stretch my hands,  
And raise my weary eye,  
Waiting to see the angel bands  
Before my vision die.

And hear them call me to me to my home  
On yonderilles shore;  
Watching they'll wait until I come,  
And leave me no more.

## FULFILLED PREDICTIONS.

From All the Year Round.

One of the many curious topics of every day talk is the real or alleged fulfillment of real or alleged predictions. We say "every-day talk," because, for obvious reasons, the prophecies treated by the theologians cannot be noticed here. Of such predictions as seem to have been really fulfilled; let us speak with becoming fairness, keeping clear from all discussion as to the possession, by exceptional persons, of exceptional powers of foresight. There are many reasons why every prediction ought to be judged closely and searchingly to see whether it will stand its ground or not—whether it can render a good account of its birth, parentage and general history.

If we are puzzled at times about the apparent fulfillment of predictions in popular almanacs, it is worth bearing in mind the fact that, when very numerous predictions are made, some of them are likely to be followed by what looks like fulfillment, according to the "law of probability"—a law well known to actuaries and others engaged in computing tables for life assurance, annuities, survivorships, etc. Every such actuary predicts in a scientific sense; but it is always by (assuming the probabilities of the future from the teachings of the past. If life presents the same phenomena in the next half century as it did in the last, then out of a certain number of persons of a certain age, a certain proportion will die in the next twelve months. A curious bit of computation has been made concerning the stupid superstition about thirteen at table. It quotes a distinguished Belgian author, has computed that of any thirteen persons containing a fair proportion of both sexes and different ages living at any one time, it is just about an even chance that some one of them will die within twelve months. If, therefore, one in a company of thirteen should die within this period, there is nothing wonderful in it; but if a predictor states that it is because they all sat down to dinner at one table, or if he asserts that the charm is broken by making the number twelve or fourteen instead of thirteen, then he is bound to prove his case. Besides, no account is ever taken of such of these social gatherings of thirteen as are not followed by fatal accidents. The believers in ill-omen are silent in such cases.

This opens the path to another aspect of so-called fulfilled predictions. As the law of probability can account for a small number of remarkable instances, so does it take account of the enormous preponderance of cases in which there is no observable coincidence at all. A very pungent truth is contained in the couplet—

What is hit is history;

But what is missed is mystery;

applicable to the fact that every-day believers in the marvellous do not notice the actualities of the probability-computers in their ranks or in "hit" or "miss" fulfilled prediction; but they do not tabulate those instances in which a "miss" or failure occurs. Lord Byron, to exactly express this that may have been, for ought we know, the originator of the saying, he says that one reason why popular predictions are believed is "That men mark when they hit, and never mark when they miss, as they do generally." And he applies this observation to dreams as well as to predictions.

On a recent occasion, four whilst players cut for partners, and cut the four aces, one each—a thing so strange that it might well have been made the ground work for some open of good or ill-luck; yet it admits of calculation that there is a probability of such a coincidence presenting itself once in a great number of times. True, the number is something tremendous; for it is computed that, if the players had the longevity of Methuselah, they might continue cutting to the end of their days, as less as their hands could move, without turning up the four aces a second time. But by the ratio of misses to hits great or small, there is no magic about it. Take all the hundreds and thousands of predictions in a bundle of prophetic almanacs, and it would be strange indeed if none of them hit the mark.

Many predictions come true—that is, many apparent fulfillments take place—because the prophet is a shrewd observer of passing events, or well acquainted with the personal peculiarities of those to whom the prediction is intended to apply. This was, probably, the case with Mademoiselle Lemoine, who had a singularly long reign of popularity in Paris. From 1789 till 1842 she was consulted by a succession of important personages as a fortune teller of high class; every application wishing to know something of his or her future fate. Madame the Princesse de Lamballe, General Hoche, Marshal Soult, Horace, Mme. de Staél, St. Just, Barere, Robespierre, Madame Tallien, the Empress Josephine, Louis the Eighteenth, the Empress Alexander, Tallyrand, Madame de Staél—all in turn consulted Mademoiselle Lemoine, and paid handsomely for her foretellings. She knew the history of all her clients and the circumstances which surrounded them; she was probably shrewd in reading character in the countenances; and she may have made many lucky foretells. Most likely the failures were not counted.

Fraud is unquestionably concerned in some predictions; those which, as Bacon says, have "by idle and crafty brains been secretly contrived and forged after the event passes." This is believed to have been the case, in regard to

many of the so called predictions of the great fire of London. Most of them kept clear of the precise date; while few having the required precision of date could with certainty be traced to a period anterior to the predicted event. Instances are well known in which predictions appear in manuscript in some old book, but with no satisfactory proof of the date of the writing. There is one, credited to the fifteenth century, seeming to prefigure the Crimean war:

In twice two hundred years the Bear  
The Crucifix will arise;  
But if the Oak and Bell appear,  
The Bear will not prevail.

Caligula was suspiciously like these of very recent times.

The French have a liking for a curious kind of prediction or omen, involving the addition of numbers contained in dates, and connected with the lives of distinguished personages. For instance, Robespierre fell from power in 1794, and the first germ of the Napoleon era may be dated from the same year; add to 1794 the four component numbers one, seven, nine, four, and we come to 1815, the year when Napoleon's power finally ended. Louis the Sixtieth ascended the throne in 1715; add 1715 to one, seven, seven, four, and they make 1783, the year when the ill-fated monarch was executed. The great French Revolution began in 1789; add to one, seven, eight, two, and we arrive at 1815; when the call to Elba put an end to the French empire in Europe. The Bourbons were restored in 1815; add this date to one, eight, one, five, and we have the date 1830, when the Bourbons were once more expelled. Louis Philippe was born in 1817; and came to the throne in 1830; add 1830 to one, seven, seven, three, and we come to 1848, the year of his expulsion. His queen, Marie, was born in 1826; add 1826 to one, seven, eight, two, and we arrive in the same way at the precise year 1848. Once more, that royal couple were married in 1840; add 1840 to one, eight, eight, nine, and here again comes up the fatal year 1848. It is impossible to say how many hundreds of royal and imperial dates would have to be examined before these seven strange coincidences could be found; but we can scarcely wonder that a people fond of such numerical oddities should attach a sort of fatalism to date. Early last year there was a good deal said on this subject in France, arising out of the following confluence of figures. The present Emperor, Napoleon the Third, was born in 1808, and became Emperor in 1852; add 1852 to one, eight, eight, eight, and you get 1860. Again, his Empress, Eugenie, was born in 1826; add 1826 to one, eight, two, six, and there similarly arises the date 1860. Again, add 1860 to one, eight, five, three, and for a third time you arrive at 1848. "Therefore, it was thought by some," 1860 will witness the downfall of the empire." When the year passed over without any such catastrophe, the figures were manipulated a bit; the Prince President was not actually crowned Emperor till 1853. Predictions can often be made to accommodate themselves to ascertained facts by some such manipulation as this. Still, there can be no doubt that the dates here collected are not singular; they are odd coincidences, if not fulfilled predictions; and the world will probably say good many more to come.

The hereditary probability and old country families are the subjects of many curious speculations of this kind—mostly credited, if at all, by the uneducated peasantry of the neighborhood. Sir Bernard Burke has collected many such stories. One related to the Lambton family. There is a legend that, in the time of the Crusaders, the head of the house consulted a witch as to the best mode of killing a serpent, monster, or dragon. The witch instructed him, but at the same time told him he must follow up that achievement by putting to death the first living thing he might afterward behold, under penalty that "for nine generations, the lords of Lambton shall never die in their beds." A phœnix was laid that a dog should be the victim, but by a mischance the lord's father happened to be the first living being he saw after killing the serpent. Lambton refused to be a parricide. After that it was a fact that nine successive lords of Lambton died otherwise than in their beds. In the Ferrers family, also, there was an old tradition that, whenever a black bull was born at Charley Park (where the cows were usually of a peculiar sandy white), a Ferrers would die that year. There were six deaths in the family in about thirty years, and each death was preceded by the birth of a black bull. Eastbourne, in like manner, has its local legend. Sir Anthony Browne was holding a revel at Cowdry Hall in the time of Henry the Eighth. A monk appeared, and warned him that, because he had received the church lands of Battle, and the prior lands of Eastbourne, the curse of fire and water should rest on his descendants. It was recorded that, in a period of one hundred years, Cowdry Hall was burnt down, the same day, that male line became extinct, all the sons of the family having been born and died, and the female line became extinct, all the sons of the female line having died, and the female line became extinct, and so the family perished. Very few of these local legends, it is hardly necessary to say, have ever been traced to authentic sources.

A prevalent characteristic of predictions is the vagueness of the language in which they are expressed, as to when render apparent fulfillment possible at any one of the many different dates.

Nostradamus, a French physician who lived three centuries ago, posted forth predictions by the score, each generally contained in a quatrain or four-line stanza. Henry the Second and Charles the Ninth attached great importance to them; but the hits probably bore but a small ratio to the failures; and, indeed, the rhapsodies were fully set for exact fulfillment. His name became famous during the time of the Stuarts for the following lines:

Le rouge de jante a London sera fatale!  
Le Seignor de Londres meurtre a mort le roya!  
Le Olivier se plante sur terra firma!  
Brises per sec, de vigne et rota, le six!

But there were suspicions that lines in some editions did not exist in the first published. He spoke in one of his predictions of the defeat of the French army in Italy; but as neither name nor date was mentioned, the fulfillment became a very elastic affair indeed.

In an old volume of the *Gentleman's Magazine* it is stated that a prophecy was found in the tomb of a bishop who died during the Middle Ages, foretelling of a struggle between the Lion and the Eagle, Italy to be left desolate, Rome to be burned, and an English Prince to be King of France—all before the end of the nineteenth century. But the dates were not mentioned, nor is there any clue to the time of writing the paper which was "found" in the tomb.

A few years ago there was a report that an old book had predicted the Crimean war, and the price of the book rose accordingly in the market; but when it came to be examined, the anonymous author was to be seen to effect that in 251 years after 1804, the downfall of the Mahometan power in Turkey would take place. Now this was rather too much, for the downfall of Russia by the allies in 1853 could hardly be that interpreted.

William Huntington, in the last century, in his sermons foretold that, before 1850

the Papal See would be turned into darkness, and the Turkish moon into blood; words eloquent, certainly, to most very varied modes of fulfillment. Huntington, in his Observations on Man, said: "It is probable that all the civil governments will be overthrown: and that the present forms of church government will be dissolved," leaving the year and the century quite undetermined.

The mother of the first Napoleon, Madame Lotitia Bonaparte, when the star of the house had sunk, often expressed a confidence that her grandson would one day be Emperor; but it was known that the son of Napoleon was the youth whom she had in her thoughts and not the son of Louis who is now Emperor. A manuscript of old date says that

When time shall come that M and B  
With the Cuck and Bell appear,  
The Bear will not prevail.

Then Britain shall tremble at the Blue Bull.

Ominous, this; but then, when one interpreter makes it out to mean the year 1850, another prefers 1860. An old almanac is said (though we know not on what authority) to contain the prediction.

By the power to see the way through Heaven,  
I see the year 1850 and 1860.

That the year goes away without any sign,  
And on England's throne shall not sit a King.

Only half true, at most, seeing that William the Fourth reigned the first half of that year. The *Colonial Mercury* stated, some years ago, that a Scotch minister, named Linn, predicted public events, which took place in 1827, 1831, 1843, and 1848, but, irrespective of the vagueness of his language, the old pastor made quite a hobby of foretelling; and he was pretty sure of hitting the mark now and then.

That predictions acting on the imagination, tend sometimes to bring about their fulfillment, is evident in various ways, and has in more instances than one, engaged the attention of the ruling powers. At one time the Itoman law forbade the practicing of foretelling, if likely to influence the conduct of the person for aught whom the forecast was directed.

When a person receives a prophecy, pronounces him some great elevatio[n] of dignity, his disposition is not at all stirred, awaiting the spontaneous fulfillment of his destiny, but resort to active means for bringing about the event." "The Tudor sovereigns did not have sight of this matter." Statutes were passed by Henry the Eighth and by Elizabeth, imposing penalties or punishments for the utterance of predictions of evil in national affairs. Coke remarked on this subject: "He that hath read histories shall find that lamentable and fatal events have fallen out upon some prophecies carried out by the invention of wicked men, pretended to be accurate, but merely framed to deceive; and withal, how credulous and irritable our countrymen in previous times to these have been." Shakespeare had his thoughts in this direction when he drew the character of Macbeth: the prophecy having been uttered that he should be King, he could not wait for its spontaneous fulfillment, but killed Duncan in order to expedite and render certain the result.

The prediction of death is known to be often disastrous, in its effect upon the imagination of the person to whom it applies. And it does sometimes act in a similar way. On one occasion, in the last century, a man dreamed that he would die on a certain day; he mentioned the dream to others, but without attaching importance to it. The day passed, and he commented laughingly on the failure of the prediction. "Oh," said a mischievous master near him, "this is now style, dreams and ghosts reckon by old style; there are eleven days more yet." During those eleven days the imagination of the man brooded over the matter, and he died.

Holmboe speaks of an early Scottish King, who sent one of his courtiers to consult a witch, or wise woman, about the result of a war in which he was engaged. The witch declared that the King would shortly be murdered, and by his own adherents. The prediction (according to the chronicler) brought about its own fulfillment. The courtier argued with himself, "If I tell this to the King, he will think that I am the predestined agent, and will kill me to prevent me from killing him. If I do not tell him, but he learns it of some one else, he will still more surely suspect me." Therefore the courtier, to make sure so far, killed the King. The famous story of Lord Lyttleton is too well known to call for more than a mere reference here.

Many predictions can only be regarded as fulfilled by a little twisting of name and words. The Empress Josephine, it is said, believed a prediction to the effect that she would fall from her high estate, and die in a hospital; she died at Malmaison, a name merely incidentally denoting a hospital.

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## Speakers' Register.

## Speakers Register and Notice of Meetings.

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Dr. H. P. Fairchild will answer calls to Lecture. Address Asbury, N. J.

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Dr. W. H. Jacobs, Lecture.

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## A Search After God.

O God, where art thou? If we ascend the high mountain, to the regions of perpetual snow, where the bleak winds kiss the dreary rocks with their cold breath, art thou there? If we walk in the beautiful valley, where industrious man has caused the earth to bloom with flowers, and all nature to laugh with joy, art thou there, —in the tint of the rose and in the golden fields of wheat? If we traverse the arid desert, which has only the pale, sombre breath of the simoom, art thou there also, O God, exercising thy benign influence, and building up that which thou desirest? Art thou everywhere?

The question is indeed pertinent. Never having seen thee; never having heard the tones of thy voice, or felt thy soothing influence of thy intelligence, we can not yet answer the question.

We are searching for thee, and we will never relax our efforts until we find thee,—land our trail back on those shores that reveal thy true character, thy real nature, and thy relation to the worlds and systems of worlds that deck the fair firmament, and to man who dots their surface.

Yes, where art thou? We wish to know, and never will we relinquish our efforts to unveil thee, so long as like singles in our veins, or energy and strength can sustain us.

We desire to know thee. The Arab sees thee through Mahomet, the Christian through Jesus Christ, the Chinese through Confucius, the Indian hears thee in the wind, sees thee in the storm-cloud, beholds thy smiles in the lurid lightning, feels thy presence in the patterning rain-drops,—in fact, there are those, O God, who seem to see thee in nature and in different individuals, but we do not now recognize them there.

Bold and fearless, we shall traverse disputed domains, until we are able to draw aside the curtain that screens thee from mortal gaze.

Yes, the question may be well asked, Where is God? We never saw him; you never saw him; the wisest sage in the spirit world never saw him. Then, where is he? O, tell us! We are searching for him, and we will discover him. But our mission in this article is to unfold the true character of the orthodox God.

In the creation of this earth, he became weary, and was compelled to rest from all his labors for one day, and as we have never heard of his resting his work, it is possible he may be resting yet. He made the beasts of the field innocent in disposition, harmoniously organized, and adapted to live in peace together, but he could not keep them so; it is probable that he was very weary. Having made the earth, with its lakes, its rivers, its valleys and hills, its towering mountains and beautiful scenery, and pronounced them perfect in all respects, and in a fit of pique, cursed it, it is well that he let his cruel, vengeful disposition rest, at least for one day. Having made Adam from the dust of the earth, and Eve from a rib of him, he called them good, but was so grossly negligent in the discharge of his duties that he did not keep them so, it is therefore, well that he rested from his labors and rested from the field in disgrace. After making the beautiful Garden of Eden, and placing Adam and Eve therein, it turned out that he had not given them strength to withstand the seductive wiles of the contemptible Serpent. In view of all these failures, which he committed in six days, it is well that he rested on the seventh to contemplate his extreme foolishness. Having made the serpent and pronounced him good, when he was not good, it was well that he shrank away to some secluded place to rest, —yea, to rest through all eternity. Having put Fleming

swords around the Tree of Life, and then allowed some one to steal them,—for they are not there now,—he exhibited his weakness, and showed conclusively that he needed rest. Having allowed the Serpent to thwart him in his designs, to overcome his works, and cast a shadow of gloom over the world, he is unworthy of the name he bears, and should remain at rest through endless ages. Who desires him to resume his works? We arraign him before the Bar of Public Opinion. He is here on trial. You act in the capacity of jury and judge. The orthodox are here to defend, while we are the prosecuting attorney, representing 11,000,000 of Spiritualists.

This day we have preferred our charges, knowing full well that the orthodox God is guilty of high crimes and misdemeanors. The Bible is the weapon of defense of the orthodoxy, and from that book we propose to show that their God is vindictive, revengeful, pusillanimous, given to anger, and wholly unworthy of the place he occupies in the religious horizon. He is made man, but did not protect him.

He made the earth free from vices, but could not keep it so.

3. He made the serpent more subtle than all the beasts of the field, showing that when he pronounced the work of his hand good, he told a falsehood.

4th, he said "Let there be light, and there was light, but he had to go to work as any tailor would, to make garments for Adam and Eve.

5th, he made man and woman, and then repented that he had done the dead.

We prosecute, then, the orthodox God a failure. His works show it; they point significantly at him the hand of scorn and condemnation, and with sarcasm, proclaim that he really is a stupendous failure. Possessing infinite power, he could not control and direct finite power in the path of happiness. He tried, and failed; and failure in execution always indicates a lack of power and wisdom in devising. "His fail in everything. Nothing, according to the accounts of the orthodox, your own witness, has proved a success.

We never saw God. Who ever did see him? He may sparkle in the sunbeam, glister in the flower, shine forth from the eye, and appear in all the works of nature, yet outside of them, we never saw him and never expect to see him.

When a mere boy, we uttered fervent, innocent, childlike prayers to him, sparkling all over with love for a being that we supposed existed somewhere in the regions of space. While we thus worshiped God, we were taught that he had an adversary in the devil, who was distinguished for his cloven foot, and his opposition to all of his works." We could not understand this. We have looked aimlessly for the devil, but in vain. Where he is, no one can tell,—so one has never seen him. God is the organizer, he is the disorganizer. The one builds up, the other tears down; the one creates humanity, the other gobbles it up. If God is omnipotent, his adversary must be likewise, for where there is sin,—according to orthodoxy,—there is the devil also.

Well, this is strange! God omnipotent; sin universal, and wherever there is sin, there is the manifestation of the devil, hence the devil is omnipotent. This is really remarkable! God and the devil omnipotent,—the good, the other evil; one striving to benefit humanity, the other to destroy all the children of earth. Both have sternly existed, and both have been contending for the mastery. The devil is always bad, and never good; God is occasionally bad, and since it is his particular forte to be good, he is not as perfect in his order of works and manifestations as the devil in his. Were he always good, he could contend successfully with His Satanic majesty; but then he gets fatigued, becomes angry and irritable, and does many foolish things. In fact, the devil is decidedly more cool and deliberate in his plans and manifestations of power than God. We never knew the devil to have a good streak in his nature, but have known God to have several bad ones.

We do not entertain the idea that the orthodox God ever will be seen. He is ashamed of himself, on account of the superior sagacity of the "arch fiend." Would you not rather be an orthodox devil than an orthodox God? Satan, self-reliant, and knowing exactly what lies the weakness of his antagonist, takes advantage of him and invariably comes out ahead. In the Garden of Eden, he was successful. He caused Abraham to lie, and through lying, to become wealthy. He caused God to destroy Sodom and Gomorrah. He caused him to seed his only begotten son to earth, and then caused the Jews to crucify him. If fact, the devil is still ahead, if reports from orthodox sources are to be relied upon. Still we have never seen either God or the devil. The former showed his back parts to Moses, and called to Adam in the Garden, and prevented himself to others in older times but lately he is more inclined in his habits. Nor has the devil ever been seen. We cannot conceive of the cause of his continued absence. Perhaps he is temporarily watching God, and laying his plans to thwart him in some contemplated movement. Ah! we have found him—he who baffled God in the Garden, and took Jesus on an aerial excursion, who caused God to boil over with anger, and gave him birth in heaven, but was defeated by a flank movement, and thus "downward," earthward. Yes, we have found him. He is in his private office. Visitors admitted in the order of their coming. No cards required. An usher always is attendant. No smell of sulphur near his office. All is quiet and orderly. We obtain our information from Elder Keppel of the city, through the Times. This Elder Keppel has a dispensary in this city, for doctoring sick souls. He is allopathic in religion, and never administers medicine in homeopathic doses. He prays with vehemence, and preaches as if he had Gabriel's trumpet, and stood with one foot on the sea and the other on the land, his mission being to declare "when time shall be no more." He is now on a raid after unbelievers, and his an-

imadversions of their infidelity sounds as soporiferous as winter's blast. But he knows where the devil is, and is constantly shooting towards him the denunciations of his hitting it.

To illustrate the true character of the orthodox God, we take the following from The Voices by Warren B. Smith:

Again I ask, Who then can blame  
A God who is a God  
For seeking rods of his own?  
To find with them rather.

Where peace might smite their thorny path  
And light some joyous way;  
Where kindly words dispel wrath,  
Light cheer them day by day.

But find them, and quickly turned  
To gloom and darkness, to gloom,  
For God's wrath is fully burned,  
With his vindictive might.

God then to them for his slaves,  
Where I sing ring hope might die;  
Whose dark robes of darkness  
And scorned their bitter cry.

Thus Abraham's "unnumbered" race,  
God's chosen and chosen seed,  
To people every land and race,  
The end of his creed.

Are now abandoned to their fate,  
Nay in—no—so meet their wrath,  
With malice of his hate,  
Coveting in their path.

Thus God's great plan wholly failed.  
Thus God's ring of power  
Is cast in the sea, and perished  
In such contended field.

Thus Satan, with unshaken strength,  
Embracing tribes and nations,  
God's former host, his joy and song,  
Of many generations.

Are now within the devil's clasp,  
God's chosen and chosen seed,  
Who holds them all within his grasp,  
His purpose to fulfil.

And yet it seems a tragic reign  
Would be the devil's choice;  
If unshaken, he could rule,  
For who can read that he hath waged

A war of malice, and  
Overreached his foes outraged,  
In any generation?

But like a worthy, peaceful king,  
Whose forces seemed quite unshaken,  
Divides the good and evil thing,  
To rule the nations.

King David yielded his command;  
With cheerful resignation,  
He freely gave his willing hand  
To Satan's wife creation.

Thus David numbered Israel's seed,  
Thus more afflicted race,  
Thus more oppressed and in need,  
Or had no resting place.

At act that nations justify,  
Where civil laws prevail,  
Of which too few are worthy;  
They who God should blemish.

Though Satan took the census first,  
Should evilest hate personate?  
With such a nation as can be cured,  
No master who may do it.

But David well performed his part,  
While servant of the devil;  
And numbered all with cheerful heart,  
Without apparent evil.

No doubt he loved his new employ,  
For which he had great cause;  
For God's former host, his joy and song,  
Compared to him was nought.

But which he numbered helpless man,  
Impelled by God's intent,  
As part of his vindictive plan  
To torture and torment.

God's former host, and chosen seed,  
With new and far better lot,  
With them he chose to take the lead,  
With open eyes were seen.

Yet God to make his numbers great,  
Called every man a hundred;  
Which makes it plain why he should blemish  
To have them rightly numbered.

For which he was so much displeased,  
That he returned again,  
By Moses only to be sent,  
To flood the earth like rain.

Three forms of death from which to choose,  
Laid David in great straits,  
For he could only two refuse,  
Hence one must be his fate.

First, three years' famine in the land,  
With rod of God, with ring of fire;  
Or die of famine, with ring in hand,  
With three years' ban on bread;

Or three days' vengeance of the Lord,  
Throughout fair Israel's coast,  
Or patience so wide and broad,  
Of which a dead could boast.

He soon decides, though in a strait,  
To have the famine in a strait,  
In hope that mercies may great,  
Might save himself and all.

But hope for mercy was in vain,  
For pestilential fire,  
Brought thousandst slain,  
Falling God's desire.

An angel sent in God's command,  
Came down to earth to do his will,  
Came down to desolate the land,  
And darkness every path.

Jerusalem in all its pride,  
Was soon to meet its fall;

His strait to bear a crimson tide,  
And a funeral a funeral.

But David and their cause did plead,  
And said God's will was done,  
Who counted Israel's wayward seed,  
Till a why this people say?

Thus who numbered Israel's race,  
Slay me, if any one;  
Or give me father's resting place,  
Where I may be done to death.

This little angel snatched the Lord,  
Who now abode in his tree,  
His angel sheathed his thirty sword,  
And calmed the raging terror.

Thus while the walls of Sennacherib,  
Were being hewed down,  
God's chosen host, and chosen seed,  
With wings were speedily sent.

At once he gave the commandment,  
Marching his forces,

"It is over; it is now thy hand,  
And end the human race."

Thus God miscarries, decrees, deposes,  
Reports of saddened rage,

And claims these conflicting traits  
Are now recorded.

\* \* \* \* \*

God of love—the father of the race,  
Whose kindly care pervades all time and space,

Whose will is law, though all extant the same;

Whose law is coextensive with the holy name;

Whose grace is such that it is not to be named;

That those cannot be named who are not to be named;

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## Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at this place, Philadelphia.

## Rest.

There are hours when the soul, wearied with the toilsome routine of this busy life, mounts upward, and leaving these earthly surroundings, reaches out into a quiet, peaceful atmosphere that is so congenial to it, that it would fain remain there forever. We have all experienced these seasons of transfiguration in which it seemed indeed that we must build for ourselves tabernacles wherein we may ever remain. But it is not to be so. We must come down to the daily plodding routine of life.

We learn by these heavenly visions,—for they are such, that it is possible to increase the sum of our happiness by living in conditions which will enable us frequently to realize such rest. One of the best ideas of heaven is, that it is a place where the wicked cease from troubling, and the weary soul finds rest.

There is a philosophy in this, but weariness does not come alone from labor. The very worst forms of it come from the inability to labor, and especially to accomplish that which the soul desires. Our hearts will be one work, and it must be successful work,—work that accomplishes its object, for in this is the sum of our happiness.

We can look back upon the most severe and painful struggles of life; and when they have been successful, and produced the desired results, their contemplation is a source of happiness to us.

We weary each other in this life by our misunderstanding and want of appreciation. Men kind, especially the more sensitive portion of them, are every where suffering from this cause, and the most sensitive feel the keenest anguish, because no one fully realizes their conditions, their aspirations, or their necessities.

From the earliest experience, it has ever been the earnest desire of the soul to be appreciated, and those who can reach to the depths of the human soul, and discover its real condition and wants, are the ministering angels who bring all through life. To be able to tell a person what they are thinking, and especially what they really need, is a power which should not be lightly valued, for it is the key that will unlock the secrets of true happiness. There are many of it who are seeking that to minister to the wants of the human soul, and to enable their audience to be in reality helpers of their fellow men. One of the most beautiful phases of modern Spiritualism, is that it teaches all who truly appreciate and understand it, to find rest.

In the proper relations of life here, where soul with soul blends in beauty, then the angels all come to bless us. In all the directions we have received for forming circles for the reception of spirit communion, the first and most important point is, that there shall be harmony and good feeling on the part of all who compose it. Some very superficial observers, have been weak enough to say that they can break up any circle, and prevent the spirits from communicating. Wonderful power! Why, the great Enoch, as he tramped over the earth, might as well boast that with his huge feet, he could crush out the products of the farm, and especially the beautiful and delicate flowers of the garden.

The nearer souls are drawn together, in true sympathy and pure love, the more perfectly can the spirits bring their influence upon us.

The most perfect rest may be obtained in this sweet and holy communion, where the loved ones come, and with a freedom which comes alone from truth and purity, they fan our brows with celestial air, and breathe into our spirits the calm and holy reliance which will sustain us in all the trials and conflicts of life, and enable us to go on our way rejoicing, even when trouble is all around us.

Spirits do not desire to take us out of the world, or its labors, but to strengthen us and give us that rest which will enable us to do our part well in the great drama of life. One of the most important results of the spiritual movement, is that power which it gives to the individual, to rise above the storms and tempests of this life, and in calmness and serenity walk amid the rolling billows, and be able to say, thus far shall thou come, and no further. Thus we are enabled, we know for a fact, Jesus who may call upon legions of angels, and though they may have been from before crucified, as they could not him, still they may give that which is more, the power to triumph over all. They may fit us as they did him and many others, entirely above the influences which would crucify the body.

The mission of Spiritualism is unquestionably to give rest to the weary soul, and show us that love and truth are more mighty than strife and falsehood. The Spiritualist who has thus understood his mission, can turn away from the tumult of life, and find in the sweet communion of the angel hosts, a rest which the world can neither give nor take away. We should seek for, and practice this, every day, and thus enable the soul by receiving the blessings which are designed for it, to put forth its petals, and give out its fragrance to all around it. We have failed to express our feelings, but perhaps some one may find in these suggestions, a stepping-stone for them to walk into the shades of some beautiful grove, where they may find rest.

## Buried Alive.

We have reason to believe that premature interments do occasionally occur. The ordinary signs of death are very uncertain. We have seen that persons may be entranced for days and even weeks, and be in a condition to present none of the ordinary signs of life. As a general rule, there is little difficulty in determining when death has taken place. The ordinary phenomenal changes which precede it, are familiar to most persons, and the result is generally unmistakable, but as there are cases where they fail to determine the question, it is important that all should know what are the positive and reliable signs of death.

The only one that we know of, in decision-point of that part of the system in which the central vital organs are located. Decided steps may take place in the "extraordinary before the vital spark has left the body, but never in the central organs. The proper course is to lay the body away in a room where the temperature is constant, and let it remain there until decomposition begins to take place about the chest and abdomen.

We predict, most emphatically, against a practice, very common in our cities, even in the

Winter season, when there is not the least excuse for it, of covering the body, shortly after it is supposed to be dead, with ice. We do not see how any more effectual means of taking life, could be devised than this, and there is not the least necessity for it, for the decomposition which is the essential test of death, can be arrested at any moment by the application of ice in this way, and if the supposed "preservation of the beauty of the corpse," should result in the death of one in ten thousand, it would be a fearful price for so small a thing.

This subject assumes a higher degree of importance, since we have learned from spirits that they are seeking to entrance as many persons as they can, in order that they may escape, not only the pain, but even the consciousness of death which a false theology has clothed in such dark and fearful habiliments. Another test, which we as Spiritualists must never injure is, the return of the spirit which has left its outward tabernacle and prison-house, and gone forth into the beautiful land of the hereafter. Whenever these, accompanied by the loved ones, who have met them on the bright shore of the beyond, are enabled to come and give us the cheering response that our hearts have called for so earnestly, then let us have consideration of the mourner, and joy for those who weep. Suppose, either in regard to our friends still in life, or to those who have gone forth into the vast unknown, is one of the most distressing feelings that can weigh down the human soul, and it is the blessed knowledge which Spiritualism brings, that has lifted this burden from thousands of human souls, and sent them on their way rejoicing even amid the shadows of death, because they have realized something of the sunshine of eternity which has fallen across their pathway, and revealed to them a knowledge of the conditions of their loved ones, who have gone on before them. While, therefore, for us the victory of the grave is lost, and the sting of death is removed; we feel an interest in the form, while it is a proper tabernacle for it, and we join in the general feeling of earnest protest, against consigning a living being to the tomb.

## Spiritual Meetings, Controversies &amp;c.

## SPIRITAL GROVE MEETING.

There will be a Two Days Grove Meeting at Brother Jones' home in the town of Plymouth, near Parker's Lake, on the Medina road from Minneapolis, Saturday and Sunday, the 24 and 25 of September.

Speaker: Mr. Cuthbert, H. B. Smith, Wm. Wahrheit, and your beloved sermon.

Come friends, let us have a good time with the angels that are ever ready to minister to our wants.

Bring your dinner, and come prepared to rest at home. Invite everybody.

J. L. Pettes.

OHIO STATE ASSOCIATION OF SPIRITU-  
ALISTS.

Fourth Annual Convention:

The Fourth Annual Convention of the State Association of Spiritualists will be held in Lyman Hall, in the city of Cleveland, on Friday, Saturday and Sunday, September 6th, 7th and 8th, commencing at 12 o'clock a. m.

Local Societies and Liqueurs will be admitted to the delegates for each \$10 monthly or fractional part thereof, and two for each additional fifty members and so on for each division thereof.

Arrangements will be made for covering board at reduced rates.

Rooms, Lodging and other distinguished speakers will be in attendance.

Hudson Tuttle, Pres't. George W. Wilson, Secy.

## NEBRASKA &amp; STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, Sept. 13th and 14th, 1870, commencing at 12 o'clock a. m.

Local Societies and Liqueurs will be admitted to the delegates for each \$10 monthly or fractional part thereof, and two for each additional fifty members and so on for each division thereof.

Arrangements will be made for covering board at reduced rates.

Rooms, Lodging and other distinguished speakers will be in attendance.

Hudson Tuttle, Pres't. George W. Wilson, Secy.

## NATURE'S.

## GROVE MEETING.

The Spiritualists will hold their Seventh Annual Grove Meeting in John Macklin's Grove, at Cleve, on Saturday and Sunday, August 11th and 12th. Warren Wood is expected to speak.

A cordial invitation is extended to all.

## NEW ADVERTISEMENTS.

For sale or exchange for improved or wild lands, or other property, valuable, worth at least \$10,000, or equal to produce an income of, at least, \$2,000 per annum. Will be sold, or exchanged for improved or unimproved real estate, if pleasantly located and in the prospect of an early and rapid increase in value.

The present owner is permanently engaged in other business, which has left him only reason for wanting to sell. The property is situated on 640 acres. This is a rare chance for any man who has the means to purchase, to get a fine and profitable business.

No one need apply unless he means business, as this is no game.

For particulars, apply to J. C. BUDDE, Room 10, 127 N. Clark St., Chicago, Ill.

## ABRIDGED EDITION

## OF THE

## SPIRITUAL HARP,

PRICE, \$1.00. Postage 10 cents. For sale at the

RELIGIO-PHILOSOPHICAL PUBLISHING-  
HOUSE,  
157 & 159 S. Clark St., Chicago, Ill.MRS. A. H. ROBINSON,  
Healing, Psychometric and Business Medium,

148, Fourth Avenue.

Mr. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the physician proceeds to send along with a lock of hair, a brief statement of the sex, age, healing symptoms and duration of the disease of the sick person, when she will without delay return a most prompt prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "on report" with a sick person through her mediumship, she never fails to give immediate and permanent relief, curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the nature of the compound, but the chemical effect that a prod, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may appear, in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirit controls her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trade medium.

Turns—First prescription, \$2.00; each subsequent, \$1.00. The money should accompany the application, to secure a reply.

ALONZI BOOKER, Corresponding Secretary.

MEETINGS AND SPEAKERS CONVENTION,  
AT LAKEVILLE, N. Y.

A Quarterly Convention of Ministers and Speakers will be held at Lake, Chautauq, N. Y., New York, on Saturday, September 24 and 25, commencing at 10 o'clock a. m.

This Convention is called at Lake by the solicitation of friends residing there, and they propose to hospitably entertain those who may attend from abroad.

First experience of conventions of this kind furnish us with another that another than rich Protestantism will be a joy, and that good speaking and singing will abound. Invitations extended to all, numbers for both and Karmelitai Philanthropy.

J. W. Shaver, P. J. Green, Committee.

## FOURTH ANNUAL CONVENTION OF NEW HAMPSHIRE STATE SPIRITUALIST ASSOCIATION—The

Convention will be held at Asa-le Hall, in the city of Concord, commencing Saturday, the 11th day of August, 1870.

Speakers will be entertained free. Board can be had in hotel and in private families, at prices ranging from \$1.00 to \$1.50 per day.

A box will be made to obtain a collection of fare for the railroads. Speakers and others desiring to attend will write to Mr. Josiah F. Heath, Concord, N. H.

All persons from abroad or invited to attend can be of use with us or the name or address of our own State.

Now, let us have a demonstration worthy of our cause. Let every village, town and hamlet in our State, be represented by all good Spiritualists, and others.

Frank Green, Mr. Abijah Averill, Secretary.

## SEVENTH NATIONAL CONVENTION,

## The American Association of Spiritualists,

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Milwaukee, Wisconsin, on Tuesday, the 15th day of September, 1870, at 10 o'clock a. m.

This State Organization is invited to send the name of their delegates that they may represent in this meeting, and each Territory and Division having organization invited, to attend, and participate, according to the number of representatives—the State of California to send two delegates,—so attend and participate in the business that will come before this meeting.

By Direction of the Board of Trustees.

HARVEY E. QUILLEN, M. D., Secretary.

404 Race St., Philadelphia.

The Board will meet on Monday, the 13th of September at 10 o'clock a. m., at the hall above named.

Frank Green, Mr. Abijah Averill, Secretary.

## NEW BOOKS.

## THE PSALMS OF LIFE,

A COMPILATION OF  
PSALMS,  
HYMNS,  
ANTHEMS,  
CHANTS,  
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